1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

All small game and
fish was cooked by men; women, however, cooked deer and 252
mountain sheep flesh. The reason is not apparent. [462]

Large mountain turtles (kapĕ't), about a foot across, were [262]
eaten; also by Papago and Yavapai according to my informant. [71]
These were usually baked in ashes; sometimes boiled. The shells [237]
were not used for any purpose.

Honey was occasionally obtained from the flower stalks of 222
mescal, but these contain very little. This was the product of
large bees (mŭspo'kwĭni'l,ą, "black bee"). The classification of [825]
"bees" is rather interesting: working bees were called flies
(xălyąsmo''kwĭlyąvi'na); another bee with a yellow back (not a
hornet) was mŭspo'cĭlyąmŏ'kkąkwĭ'sĭc; a fourth variety, re-
sembling a wasp, was mŭspo'kwĭsĭ'c, "yellow bee." The nests of
working bees were found and the insects killed individually, but
their honey was not eaten.

A worm, called ąmĕ' (more probably a caterpillar, since it was
said to have a horn on each end) was caught, boiled, dried, and [252]
eaten.[17] They caught them in their hands in the spring and late
autumn. There was a peculiar way of catching them: with one
hand they caught the beast, broke off the end with the thumb
nail, squeezed it out, and inserted it between the other fingers of
the same hand. In some fashion they braided long strings of
these, perhaps because the "worm" coiled around its fellows.
Then they boiled and dried them. They were eaten dry or boiled. [252]
Dried "worms" were also heated in warm water and fried. The
finger tips got sore gathering them.

Pets (n,ąxa'tk, "my dog," any pet) may be conveniently de- 231
scribed here. These were dogs and various birds. The chicken
hawk was perhaps the sole bird deliberately excluded, because [753]
one who handled it would "get sick in the lungs." Turkeys were
not pets.

Dogs (xatk) were said to be like present-day dogs; some black,
others spotted. They were called by whistling or by calling their
names. Several expressions were recorded: kąθi'k, kąθi'k, "come,
come," govŭna'l,ŭm, "get out, go away," sĭkiyĭ'mdĭk, "go

[17] Said to travel rapidly. These are undoubtedly the same as the Pima [825]
ma'kŭm (*ibid.*, p. 81).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

middle of the forehead, the back hair hanging to the nape, and earlocks hanging to the point of the jaw. When he was five or six, it was let grow, hanging free all around, and when he was fifteen or so, he began to form it in long braids behind. Small girls wore it trimmed short all over the head. Hair was always singed, never cut off.

The hair was frequently dressed with boiled black mesquite bark to make it glossy and presumably to rid it of vermin. The long back hair was twisted in a knot on the fore part of the crown and plastered with this concoction, which when dry looks like grey mud. This presumably is the "clay" of the early observers. This could be brushed out of the hair. Yucca root was not used for washing the hair as in the more northerly parts of the Southwest; in fact, the plant was said not to grow south of the mountains occupied by the Yavapai.

The hairbrush was a bundle of stiff fibers bent at their middles and bound together. The fresh roots of a tall grass (ŏxtci', which is also the name of the hairbrush or any brush) were laid side by side, bound for some distance at the middle, bent in two, bound again, and the ends trimmed. The inner bark of willow or mesquite was used for binding since these, being sticky, held the fibers tightly. Such brushes were five or six inches long. The open loop of these brushes (Pl. IV, *c*) was quite characteristic.

A well-dressed man wore eagle down attached by a short string to his back hair. In default of down, an eagle feather was used. An old man who saw a little boy without this adornment would be perturbed and would scurry about until he had procured it for the lad. Last Star thought there must have been some special significance to wearing this, but did not know what it might be. Of course, eagle feathers had first to be purified by a shaman (one who dreamed of the eagle or buzzard) before they might be worn.

Hats were not worn, nor, in all probability, did many men wear headbands. A feather bonnet (kapu'ʀ)[19] was sometimes worn by men to signify the wearer's bravery. This was a hood of

[19] Doubtfully from Spanish *capucha*, *capota;* compare Havasupai pŭt, "hat," "headband," kăpŭ'dĭvă, "wearing a hat."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

was hung on a short string so that it flapped over the mouth. This was either a small fragment of sheep leg bone, ground to disk-shape and bored, or of blue shell (kovosω, "haliotis"?) from an unknown source. It was said that the form depended on the shape of the nose: a man with a snub nose wore one long and flat, hanging over his mouth; one with a Roman nose only a small pendant close to the septum.

Of the Kaveltcadom-Maricopa at Gila Bend Font wrote, "They are very fond of beads for collars, and for pendants which they wear in the ears and also in the nose, whose middle cartilage they usually have pierced."[23]

The earlobes were pierced only at birth. A single hole (smal-gàku'p, "earhole") was made in each ear and only in the lobe. (It was known that Yuma and Mohave had more than one.) An expert woman made the hole without ceremony at the mother's request. (The aboriginal implement is now forgotten.) There was no belief that a person would become deaf if his ears were not pierced. Ear pendants (smalgi's) were made of shells or glass beads. These invariably hung at least an inch below the lobe and sometimes came down to the collar bone.

In recent times necklaces (xana'k) of glass beads were made somewhat in the Yuma-Mohave style. Men wore them as a tight collar, women hanging loose to the waist. In earlier days drilled shell beads, long and white, were used. The shells were procured somewhere to the south: "they travelled year after year for them." Arrowheads were not attached to necklaces, as among the Western Apache, for this would invite the lightning to strike the wearer.

Of the same Kaveltcadom-Maricopa group, Font wrote again, "The men go . . . . very heavily laden with beads and pendants around their necks and in their ears; indeed I did not see a single woman with so much adornment." Bartlett observed of Maricopa and Pima, "Occasionally a fair one gets a string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. . . . . The men also wear a profusion of beads when they can obtain them. Some have long strings of sea-shells or parts of shells, which are highly prized."[24]

[23] Bolton, *Anza's California Expeditions*, IV, 52.

[24] *Op. cit.*, IV, 53; Bartlett, *Personal Narrative*, II, 228–30.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

curving abruptly near the ends, and being always kept strung, they retained the curvature they were given. A hunting bow which I obtained (Pl. XII, *c*)[32] was fifty inches long; had a depth from string to belly of six inches, and measured one and a half by half an inch at the grip. A similarly shaped boy's bow seen, made of mesquite, was four feet three inches long, six inches deep, with a grip one inch by three-quarters. These were normal lengths for shorter bows. They were cut tapering uniformly toward each end: the width and thickness at the middle were measured only by the feel of the grip in the hand. They were given the desired curvature by burying the still green bow in hot ashes and bending it over the knee. The tips were squared across and provided with a notch on each side. Bows were painted black and red except for the grip which was ordinarily left unpainted. The strings were made of soaked sinew rolled on the thigh. Bows were not kept in cases when out of use, but hung horizontally inside the house on two pegs driven into the wall.

Sinew-backed bows had sinew laid on the back, where it was held in place by sinew bindings every few inches, but not glued. This was probably a bundle of sinew cords or a single large cord, not a layer lying flat; yet such bows were called "sinew-plastered" (gucĭma'mhotcŭ'k). The sinew was brought to the very tips but not over them. These bows differed from self bows only in their flatter cross-section.

When shooting, the bow was held nearly vertically, the hand gripping it exactly at the middle. The arrow passed on its left side, steadied by the left forefinger. I was told that only the primary release was used, that is, the nock was gripped between thumb and forefinger. This may well have been the intention but in demonstration by two old men, their second and third finger tips pulled on the string (Pl. XI). It is my notion, borne out by this case, that the so-called primary, secondary, and tertiary releases are everywhere simply variations of one theme, namely, the secondary.[33]

Arrows were perhaps invariably made of arrowweed (*Pluchea*).

[32] Washington State Museum, No. 2–11919.

[33] Cf. Kroeber, *Arrow Release*.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

411 [783] Reed arrows are ascribed to the Yavapai by Kutox: "we dare not touch them," presumably because one would be defiled by anything pertaining to the enemy. On the other hand, Last Star said that reed arrows were used, but rarely. The standard length of wooden arrows was that of the arm, from the fingertips to the armpit; their diameter was that of the peeled weed, a scant three-eighths of an inch. They were run through ashes to soften the bark so that it could be peeled off and scraped smooth with a fragment of stone. To straighten them, the dried sticks were warmed over a fire (not in the ashes) and bent with the aid of the teeth, sighting along the shaft for alignment. The butt end of the stick was used for the forward end of the arrow. Arrows made from the arrowreed were straightened on a heated stone (any odd stone, not a prepared grooved straightener). War and hunting arrows did not differ in length, but in their heads and feathering. War arrows were infrequently provided with stone heads: a wooden model of a head made for me was about an inch and a quarter long, triangular but with convex edges, straight base, and notched in the edges near the base. These were set into the split end of the shaft, held in place with sinew and the gum which exudes from the stems of arrowweed. Other arrows lacked stone points, the end being merely sharpened and hardened in some fashion unknown to informants.

[237] [783] Any stiff feathers were used on arrows: hawk, buzzard, crow, and sometimes eagle. Of the last they say that the feathers were too dangerous to touch unless they had first been purified by a shaman. Shorter wing feathers were alone used. These were carefully split; the quill scraped to a uniform width and thickness so that it would lie close to the shaft. The vanes must not face in the same direction, hence the halves were not used on the same arrow, but corresponding halves from different feathers. The vanes were laid parallel to the axis of the shaft, bound with sinew (pitch not used). War arrows had three vanes, fastened only at their extremities; hunting arrows bore two, but fastened at the middle as well (Pl. XII, *d*).[34] The vanes were placed just short of the nock so as to provide a meager grip. Their outer edges

[34] Washington State Museum, No. 2-11920E, C, D.

222 co" (hatâluwĕ'nĭtcâu'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems.

276 They were dried, broken up, and stored in little pots, covered with a sherd that just fitted. Tobacco was usually carried about in a little deerskin sack or, since [237] cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were con- [171] sidered the most important contests and were bet on heavily. Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and [524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice [562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All [525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huĭnya'vâ) they made use of a ball, not a stick. This, called sâ'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used